



# MILLENNIAL STAR

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JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN

# the latter-day saints'

# MILLENNIAL STAR

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## ABOUT THE COVER:

The cover drawing this month was done especially for the **MILLENNIAL STAR** by Elder Douglas A. Wallace. It portrays the two important ideas of Easter and emphasises the one which Latter-day Saints' stress—the resurrection. Whereas many focus their attention on the cross and the death of Christ, we worship the resurrected Lord, our Saviour and Redeemer.

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message from the mission presidency—

## HE IS RISEN !

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**d**id our Heavenly Father love His Son as much as your father loves you? Yes, and a great deal more, because of His greater capacity for love. It must have caused Him much sorrow and distress to part with His Son. Only once in Biblical history has He asked a father here upon earth to offer such a sacrifice, and the request was made only to test him. When the actual time came for Isaac's life to be taken, Abraham's hand was stopped by an angel of the Lord.

Why then would God permit His Son to be crucified? He must have had an important reason. The answer is contained in holy writ: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3 : 16.) Did Christ love life? Was it sweet to Him? It must have been more dear to Him than life is to us, because it had a greater meaning for Him. What a real joy He must have experienced in explaining the principles of life and salvation to others and in observing the great change which was wrought in their lives by their acceptance of that plan and their living according to its principles. Would He have chosen and preferred to live on? Surely. He was only 33 years of age, which is comparatively young. Certainly he would have been greatly interested in the unfolding of the future and having an opportunity to play His part in it.

Why leave it? He did not want to. He pleaded with His Father, "If it be possible, let this cup pass from me . . ." But He was willing to forget self and give His life for others, and that is why He concluded with the words, ". . . nevertheless not as I will, but as Thou wilt." (Matt. 26 : 39.) Christ not only willingly gave up His life on the cross, but suffered every other humiliation imaginable. Why? He did it to fulfill His part in the plan of life and salvation.

Was this the end? No. The third day following His crucifixion and burial a wonderful thing happened. An announcement was made by a heavenly messenger which is second only to the angelic proclamation of His birth thirty-three years before: "He is risen." This is the divine announcement that we celebrate at Easter time.

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# IT IS FINISHED

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**W**hen the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death. And when they had bound him, they led him away and delivered him to Pontius Pilate the governor.

Then Pilate entered into the judgment hall and called Jesus. Then he questioned him with many words.

Then said Pilate to the chief priests and to the people, "I find no fault in this man."

And they were the more fierce, saying, "He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place." When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad, for he was desirous to see him of a long season because he had heard many things of him, and he hoped to have seen some miracle done by him. Then he questioned with him in many words, but (Jesus) answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

And Pilate, when he had called together the chief priests and the rulers and the people, said unto them, "Ye have brought this man unto me as one that perverteth the people, and, behold, I having examined him before

you, have found no fault in this man touching those things whereof ye accuse him. No, nor yet Herod, for I sent you to him, and, lo, nothing worthy of death is done unto him. I will therefore chastise him and release him."

And they cried out all at once, saying, "Away with this man and release unto us Barabbas!"

Pilate, therefore, willing to release Jesus, spake again to them, but they cried, saying, "Crucify him!" And he said unto them the third time, "Why? What evil hath he done? I have found no cause of death in him. I will therefore chastise him and let him go." And they were instant with loud voices, requiring that he might be crucified.

When Pilate saw that he could prevail nothing, but rather a tumult was made, he took water and washed his hands before the multitude, saying, "I am innocent of the blood of this just person. See ye to it."

Then answered all the people and said, "His blood be on us and on our children."

Then the soldiers of the governor took Jesus into the common hall and gathered unto him the whole band of soldiers. And after that they had mocked him, they took the robe off from him and put his own raiment on him and led him away to crucify him. And as they led him away, they laid hold upon Simon, a Cyrenian, coming out of the country, and on him they laid the cross that he might bear it after Jesus. And there were also two other malefactors led with him to be

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**Note:**—The account of the final activities of Christ's earthly ministry is scattered through the four gospels in such a manner that it is often difficult to place them in logical sequence. This month we have taken the words of Matthew, Mark, Luke and John, repunctuated them for easier reading, and arranged them so that the various incidents follow consecutively. We hope these things will aid your reading enjoyment of one of the most beautiful and important religious events of history.—M.C.N.

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put to death. And when they were come to the place which is called Calvary, there they crucified him and the malefactors, one on the right hand and the other on the left.

And Pilate wrote a title and put it on the cross. And the writing was, **JESUS OF NAZARETH THE KING OF THE JEWS.** This title then read many of the Jews, for the place where Jesus was crucified was nigh to the city. And it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, "Write not, the King of the Jews, but that he said, 'I am King of the Jews.'"

Pilate answered, "What I have written I have written."

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And it was the third hour and they crucified him. And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice saying, "Eloi, Eloi, lama sabachthani?"—which is being interpreted, "My God, my God, why hast thou forsaken me?"

And some of them that stood by, when they heard it, said, "Behold, he calleth Elias."

And one ran and filled a sponge full of vinegar and put it on a reed and gave him to drink, saying, "Let alone. Let us see whether Elias will come to take him down."

When Jesus therefore had received the vinegar, he said, "It is finished." And he bowed his head and gave up the ghost.

And the veil of the temple was rent in twain from the top to the bottom.

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And now when the even was come, Joseph of Arimathæa, an honourable counsellor, which also waited for the kingdom of God, came and went in boldly unto Pilate, and craved the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth and laid it in his own new tomb which he had hewn out in



the rock. And he rolled a great stone to the door of the sepulchre and departed.

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And when the sabbath was past, Mary Magdalene and Mary the mother of James and Salome had bought sweet spices that they might come and anoint him. And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, "Who shall roll us away the stone from the door of the sepulchre?" And when they looked, they saw that the stone was rolled away, for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment, and they were affrighted. And he saith unto them, "Be not affrighted. Ye seek Jesus of Nazareth, which was crucified. He is risen. He is not here. Behold

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# A REASONABLE RELIGION

by George Bickerstaff

**I**n these days when faith is at a low ebb and increased education and scientific knowledge abound, the powers of human reason seem to have been enthroned as the supreme arbiter. Appeals to conviction, faith, and tradition are found wanting unless acceptable to this stern, and yet one often feels fallible, judge. In the light of this modern emphasis, how do the doctrines of the Church of Jesus Christ of Latter-day Saints stand? The writer's conviction, simply stated, is that although not all of the details are completely explicable to our finite minds, these doctrines, which we shall hereafter refer to as the Gospel of Jesus Christ, are in no way inconsistent with reason.

If men's reasoning powers were identical, they could be expected to reach the same conclusions from a consideration of the same evidence. The fact that they do not indicates diversity. Such diversity exists both in degree and in kind. In degree, as evidenced by such factors as differing powers of concentration and intellect; in kind, by the attitude towards life resulting from the nature and proportions of the determining influences exerted, such as environment, education, experience, and so on. In spite of this diversity of reasoning powers, however, this fact is common to them all—that no intelligent person can describe a thing as “unreasonable” unless it is inconsistent with the mental attitude determined by the sum total of his experience, knowledge and observation. A further point is that it is not reasonable to deny the existence of a fact, secular or religious,

on the grounds that the individual has not experienced such a thing personally, that the phenomenon cannot be explained, or that, having to do with intangible things, it must necessarily be suspected. In our age of a thousand miracles awaiting complete explanations, such prejudices are completely untenable in a civilised community.

Let us examine briefly some of the fundamental concepts of the Restored Gospel of Jesus Christ in an effort to assess their appeal to human reason.

Latter-day Saints believe that the universe was planned and framed by a Creator, i.e., an Organiser. He has many attributes, but the most apposite one to this point is His supreme intelligence. We do not believe that He “made” all this vast profusion of worlds from nothing, but that, having developed the necessary intelligence, He applied laws already in existence to materials already in existence and



**The Author:** Brother George Bickerstaff has been a mainstay of the South London Branch for many years and has always been active in both district and mission affairs. At present he is a member of the British Mission Sunday School Board and supervisor of the Sunday Schools for the London District.

thus shaped the universe. The process is continuous, for the universe is not static. His was not an arbitrary will, whimsically imposing conditions upon space, time and matter, but rather a mind comprehending existing law and using it to intelligent purpose. Thus we cannot accept the theory that this world came by chance. Rather we agree on this matter with Voltaire, who said, "If a clock proves the existence of a clock-maker and the world does not prove the existence of a Supreme Architect, then I consent to be called a fool."

We said at the start of our search that observation and experience were to be our criteria. Have we ever known a plan which had no planner, or seen a machine which lacked a designer? Why seek an explanation at divergence with our experience? The plan, the machine, are before our eyes. Reason can only presuppose an Architect.

The next important consideration is the nature and form of this Organiser. Gospel doctrine portrays God as a being in whose shape men are formed and whose body is of flesh and bone as ours is. Not only the physical but the mental and spiritual faculties of men are also framed in the pattern of God, the vast difference between the two being the perfection attained by the latter in the process of acquiring immortality and the status of Godhood. He is God because of His superior intelligence, which resulted from learning and living law, abundant use of opportunities, and hence rapid progress.

Are these doctrines unreasonable? Or would one prefer the difficult mental exercise of postulating the existence of an "essence" or an "immaterial being" to explain the Architect? Since mind in isolation is contrary to all experience, we cannot accept such theories as explanations of Godhood.

Now granting that our concept of the physical form is reasonable, what of the conception of Godhood as being the result of eternal progression? On earth do not our abilities and intelligence expand and develop with use? Except for

those imposed by time, can we envisage any practical limitations to such progress? Remove the time element and what remains? Unlimited scope for advancement. God has made better use of that scope than any other being of whom we have any cognizance.

Here someone might interject the thought that, pursued to its logical conclusion, this argument means that Godhood is a possible destination for man. We believe that this is the goal of man. But arrival at this destination depends not only on the acquisition of great knowledge beyond the ken of even the most brilliant of men, but also on many other factors involving, in the final synthesis, perfect wisdom in the use of such knowledge. Whatever remains obscure about the path to Godhood, one thing is crystal clear—that it is a difficult one to travel and that only the best will reach the goal. Reasonable? What earthly prize of knowledge is gained without great effort? And how many reach the peak of achievement even in the limited spheres possible to earthly aspirants?

A pertinent question here might be, "Why create this vast universe at all?" In spite of scientists' insistence that man's arrival on earth was comparatively recent, we do not accept the implication often related to this assertion that man must be proportionately unimportant in the scheme of things. Rather we claim that this world was made expressly for Him. We believe that man is the spiritual offspring of God. Granted this relationship, what is more reasonable than that the Father should have as His objective the provision of the best opportunities for His children. Is not the most noble aim of earthly parenthood that of creating conditions through which children may equal or surpass the parent? Would Deity be less virtuous than man? God's children cannot surpass Him, but His aim has been and is to assist them to rise to His status and to enjoy all the added appreciations and experiences that position entails. This earth with

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# GUIDE POSTS

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**W**e Latter-day Saints have the restored gospel with us in these last days upon the earth. We have the direct responsibility of living up to that gospel to the best of our abilities. Guide posts along the often difficult path are found in the three important attributes of character—Diligence, Perseverance, and Patience.

Diligence is a steady application of thought, will-power, or action. We should apply it in our living and in keeping the commandments of the Lord. We should be constant in our dealings with our Heavenly Father at all times. To be diligent is to be industrious. Through modern day revelation the Lord has promised us prosperity if we but apply this characteristic—"It is my will that you shall humble yourselves before me, and obtain this blessing by your diligence . . ." (D. & C. 104 : 79.) If we wish to obtain the favours of the Lord we are to "let every man learn his duty, and to act in the office in which he is appointed, in all diligence." (D. & C. 107 : 99.) In the church we are sometimes called upon to fulfill various positions. The only way that we can properly do so is by being diligent in that office, for the Lord has said, "If a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." (D. & C. 130 : 19.)

Perseverance is the continued application of anything which one has begun—a going on until success is met with. It is the second quality to which we apply ourselves in keeping the commandments of God. We would all like to meet with success in our undertakings, but we cannot do so without perseverance. We are admonished by Paul, the apostle, to persevere with our prayers unto the Lord. It is a quality which must be cultivated if we wish to "endure to the end."

Patience is the attribute of enduring willingly. We should be able to reprove a brother and also receive admonition of him. We need to correct one another in our faults that we may overcome them. The fact remains that if we advise someone to do better we should likewise accept their counsel. To take criticism and still love without malice requires a great deal of patience. As the prophets of old declared, we need patience in dealing with our fellow men at all times. Joseph Smith could not have accomplished the arduous and difficult task he was assigned without great patience. We are told in the 67th Section of the **Doctrine and Covenants** that unless we have patience unto perfection, we shall never dwell in the Kingdom of God. We are not, at present, perfected individuals, and we need patience until that day that we have become perfect enough to reside in the presence of the Lord. Even eternal life cannot be gained without this outstanding virtue. We must try our best to develop it.

We might say, that as far as these attributes are concerned, we follow the admonition of Alma: "I would that ye should be humble, and be submissive and gentle; easy to be entreated; full of **patience** and long-suffering (**perseverance**); being temperate in all things; being **diligent** in keeping the commandments of God at all times; asking for whatsoever things ye stand in need, both spiritual and temporal; always returning thanks unto God for whatsoever things ye do receive." (Alma 7 : 23.)



# THE DEATH OF A TREE

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by Martin C. Nalder

As the road north leaves Jerusalem behind, it passes through a hot, dry, rocky countryside which is seldom relieved of its barrenness by anything green, alive, and growing. On all sides of him, the traveller finds nothing to encourage life, and the almost stifling heat which rises in great waves from the ground does all it can to destroy his hopes for a pleasant journey to his destination. All living things have to struggle for their existence, and the few trees, which sometimes are visible, show the effects of their battle with nature. Their trunks and branches are hideously twisted and gnarled, their bark is grey and tough and resembles the rocks which dot the area, and the leaves, a sickly yellow colour rather than green, are brittle, curled and ugly.

But two miles from Jerusalem, just at the point when the contrast between the city which has just been left behind and the present landscape becomes most offensive, there once stood a tall, straight tree by the side of the road, its strong, well-leaved limbs shading a small square house. The whole scene gave the traveller encouragement because it showed that in this difficult country, the battle of life could be fought and won without ugliness. Many would stop to either enjoy the picture or rest beneath the cool branches for a minute before continuing on their way. Those who took advantage of the shade to get out of the scorching sun soon became acquainted with David and then learned about the tree.

"One of my forefathers planted it," he would tell those who listened, "when his first son was born, and he, like all of us since then, was told to be like the tree and lift his eyes towards

heaven, use his strength to serve Jehovah, and his body to preserve and protect righteousness in the earth."

When David was asked where his father was now, his dark eyes would grow just a little sad, and he would reply, "He's dead." But the sparkle would come into them again as he would add, "But my grandfather tells me the same things—just like my father would if he were here."

It was not necessary to visit with David long before his love for the tree became obvious. It was almost like a human being to him. In the barren circumstances of his life, it was not only the one beautiful thing he knew, but it was his best friend. He showered on it all the love, devotion, care, understanding and affection that was inside him but which had so little opportunity to be manifested on anyone or anything else. David only had his grandfather—and Isaac.

Isaac was about the same age as David and lived a little further down the road. There was a tree in front of his home too, but it had never been given any care, and in its struggle to live, it had twisted its parched leaves, branches and trunk to benefit from any opportunity for survival which nature inadvertently placed in its way. It was not straight nor beautiful nor loved. No one stopped beneath it to rest. Instead, they passed it by, glancing at it with an expression of both horror and sympathy on their faces. Its ugliness was accentuated because David's tree had been seen first.

When they were young, the association of the two boys was one of necessity because there was no one else, but as they grew towards manhood,

they also grew further and further apart. Isaac would often go to Jerusalem and watch the Roman soldiers. He loved to see their shining armour, the well-groomed horses they rode, their servants, the food they ate, the respect they were given by the Jews, and he could not help but wish that he were one of them. Everything about his own people seemed drab and dull in comparison. David, on the other hand, found that his leisure was well filled with the responsibilities of caring for his tree and with the pleasure of long discussions with his grandfather about Jewish history and prophecy. He liked the past and often remarked that he envied all the things his tree had seen which he never would.

The years passed quickly and were good years for David. He was happy as he tended his small flock or worked in the fields to gain a living for himself and his grandfather. He grew tall and straight, emulating the tree and the words of his grandfather: "Strive for beauty of mind and body, purity of heart, and trust in God as your tree does. Then you'll be a happy man all of your life."

It was drawing near the Feast of the Passover when David was eighteen that Isaac came to him one afternoon and asked him to go into the city with him. "There's going to be some excitement," he offered as an incentive.

"What?"

"There's a man who claims to be the Messiah, and they are going to arrest him and put him to death."

"How do you know?" David asked.

Isaac smiled, pleased with himself. "I have friends who told me," he answered.

After he had gone, David

sought out his grandfather, and sitting, as he usually did, on a small stool at the feet of the old man, he asked, "When will the Messiah come, Grandfather?"

"I do not know, my son," answered the old man. "Perhaps soon; perhaps not during our lifetimes."

"Could he have come already?"

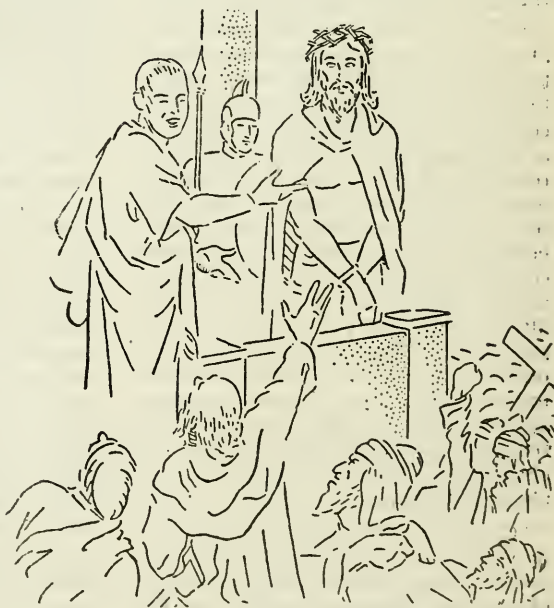
"He could have," the old man replied, "but I do not think that he has. When he comes, my son, he will deliver his people from bondage."

David understood what the old man meant without anything further being said, and they both sat in silence until David asked, "How do they put a man to death, Grandfather? I mean, supposing a man claimed to be the Messiah, and they put him to death, how would they do it?"

"They would probably crucify him," the old man answered, adding, "by nailing him to a wooden cross."

David said nothing.

But he was restless all the remainder



of the day, and finally, as the sun began to sink in the west, he walked down the road towards the city, leaving his grandfather sitting comfortably under the tree in the cool evening air. David was not certain why he was going into Jerusalem, but some invisible force seemed to be drawing him there. He was so deep in thought as he walked that he hardly noticed the Roman soldiers, followed by some of their husky slaves, who passed him on their way north. He did not see the big steel axes they carried over their shoulders . . .

Jerusalem was strangely quiet that night. An unearthly silence covered the city like a great cloak. It seemed to stifle all sound, and men and women spoke in hushed voices. Yet nobody knew why. The city seemed almost deserted, and the few people David passed as he walked down the crooked dark streets were hurrying silently homeward.

He had just turned into a road which would lead him out of the city and back to his home, when it seemed as if the world and everything in it stopped and waited for something to happen. Then out of the silence he heard the sound of soldiers marching towards him, and he automatically stepped into a side alley until they passed. There were not many of them, but they walked with that long, assured stride of fighters. They held flaming torches high in the air to light their way, and as they passed, David saw a man, dressed in a long white robe, walking in their midst. His hands were bound in front of him, but he walked with the same confidence that the soldiers did. He held his head proudly, and although David saw him for only a moment, there was no fear indicated on his face. Instead the handsome features were calm and serene.

This must be the man who claims to be the Messiah, David thought, and yet, he doesn't act like a man going to his death.

The moon had risen high into the sky when David finally reached home.

He had run the last quarter of a mile because of a premonition he had that something was wrong. When he came in sight of the house, he knew what it was.

His tree had been cut down!

He found his grandfather unconscious near the stump which was all that was left of the tree. He dragged him into the house, bathed his bleeding face, and changed his torn clothes, but it was morning before the old man regained consciousness.

"I tried to stop them," he said simply.

"Who did it?"

"The Roman soldiers."

"Why?" David asked. "What reason could they have for destroying it?"

"Isaac brought them out because he had offered them his tree, but it wouldn't do. It was too crooked to make a good cross. They took yours instead."

"A cross!" All the colour drained from David's face. "Oh, no. No!"

He turned and ran out of the house, back towards the city. His grandfather called after him, then lay back on the pillow and covered his face with his hands.

The next hours were like a nightmare for David. He passed through them in a state of mental numbness. He kept feeling within himself that the events which were transpiring could not be real—that he would awaken in a few minutes and find it was all a very bad dream, and he would laugh about it.

David's first thought was to reach the Roman soldiers and stop them. Those he found in the city, however, knew nothing about his tree, and his strained voice, his gasping, heavy breathing, and the desperation on his face only made them laugh at him and attribute his strange questions to the excitement of the Passover celebration. He tried frantically to find someone who knew about his tree or who would help him, but he had no success. Finally, he

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a

house

or



A

HOME ?

by Veloy Lewis

**Y**ou had better warn your husband that if he comes home some night and finds that the most comfortable chair in the house has disappeared into the attic, or if he skins his shins by stumbling over furniture which someone has rearranged during the day, or if he finds that somehow during the course of the afternoon the living room walls have been changed from yellow to a ghastly green, he can attribute it to the fact that the terrible ordeal known as **house cleaning and spring decorating** has begun. The average husband has long since given up trying to understand the reason for this yearly purge. He marks it down as one of those queer quirks of women folk and lets it go at that.

Strangely enough, it is the men who have given us the basic and the most important consideration or rule for home decorating. The most successful decorator is one who can arrange and furnish a room to give each member of the family the greatest degree of comfort and enjoyment. This is how to put the rule into action.

First make a list of all the activities which the family enjoys doing or would like to be able to do in a given room. For instance, the list for the living room might read something like this: talk, read, mend, study, play the piano and nap. (This last is probably Dad's idea.) Remember this a **family project**. Now under each activity list the furnishings which are necessary to make this activity enjoyable and easy to do. For example, a person wanting to read would need a comfortable chair, a good light (both artificial and natural), and a convenient place for books and magazines. In so many homes a chair is placed against a wall to fill up a space and little or no thought is given as to the use that can be made of it. Perhaps in your very own home there is a chair that is constantly being moved out of place. If so, then that chair isn't in the right place to begin with. If it were, there would be no necessity for moving it so often.

The next step is to see which groups can be combined so that one piece of furniture can be made to serve many

purposes. The chair used for reading could just as well be used for knitting, providing there is a place within easy reach for the knitting bag. And so it should be possible to work the different items on the list into three or four major units.

One group should predominate and become the centre of interest. Normally this is the "conversation group" which is placed near the fire. Because this is the centre of interest or the section which catches the eye of most people, it should be the attractive part of the room. The "piano group" or the "study group" is usually placed as far from the conversation centre as possible. The reason for this is obvious. The remaining groups may be placed about the room in convenient spots. While I have stressed grouping, I hope I have not given the impression that these units are entirely divorced from one another. A well planned room will not appear spotty. The groups will blend into a harmonious whole.

There are a few other guides to keep in mind while working to achieve this end.

1. Always keep major articles, such as sofas or scatter rugs, parallel to the walls. When a big piece of furniture is

placed across the corner of a room, the normal lines of the room are destroyed by opposing lines and angles. Too many conflicting lines give a feeling of disorder and confusion to a room. Also, valuable space is wasted. Most homes have small rooms and therefore the decorator cannot afford to waste this valuable space.

2. Small rooms should be treated as a single unit to make them appear more spacious. For instance, do not place a small settee directly in front of the fireplace. This divides the room in two. If the centre of the room is left free from furniture, it will appear larger.

3. Keep traffic lanes in the house clear. A swinging door should not hit against a chair, nor should a chair be placed almost in front of a door for a stranger to bump into.

4. Do not place high pieces of furniture in front of windows. Windows are to let light in and to let occupants look out. Windows blocked by high furniture cannot fulfill their functions as they should.

There are ever so many rules connected with home decoration, but perhaps these guides will help you.

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## Mission Presidency—HE IS RISEN !

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To the people of the world it may have different meanings. To the Latter-day Saints, it has marvellous significance. It makes the resurrection a reality. It provides an atonement for the transgressions of Adam, and it assures a universal resurrection for all. As stated in the scriptures, "For as in Adam all die, even so in Christ shall be made alive." (1 Cor. 15 : 22.)

But this wonderful announcement means even more, for Christ atoned not only for the sins of Adam, but for ours also, and made possible a remission of our sins on the condition that we live His gospel. How grateful we should be as Latter-day Saints that, through the restoration of the Gospel as well as the restoration of the priesthood and the many other truths that have been revealed by God through His prophet, Joseph Smith, we have an understanding of the meaning of Easter time.

We can reverently celebrate this occasion with some appreciation of what it means and can always be indebted to a kindly Father and His Beloved Son for the news, "He is risen!"

## PROCLAMATION AT EASTER

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**U**p to the point that Christ comes forth from the tomb, the four gospel accounts of His ministry are accepted by most scholars and by most organised Christian religions as being fairly valid. True, they make many reservations sometimes about certain of His miracles, about certain of His teachings, and about certain of His actions, but if they are forced into a statement of their beliefs, most would announce that they accept the Bible as being the word of God—generally speaking. It is only when the subject of the resurrection comes up that the real arguments begin. Strangely enough in our supposedly Christian society, a great many people do not know if Christ really died on the cross and came forth from His tomb three days later, or if that is just a myth attached to an account of a great teacher and philosopher to give it more authority.

This grave doubt which exists in the minds and hearts of men may explain why it is that at Easter we tend to stress the cross and the ugliness of the death of Christ rather than the more important return to life which followed. We can all easily accept the fact that Christ died; it is harder to be sure that He was resurrected.

Joseph Smith, in the account of the glorious vision of February 16th, 1832, recorded in the 76th section of the **Doctrine and Covenants**, does away once and for all with this difficulty for members of the Church of Jesus Christ of Latter-day Saints, because he testifies: "And now after the many testimonies which have been given of Him, this is the testimony, last of all, which we give of Him: **That he lives! For we saw him**, even on the right hand of God; and we heard the voice bearing record that He is the Only Begotten of the Father . . ." (22-23).

Not only do we have this additional modern-day witness of the truth of the account in the Bible concerning Christ's resurrection, but we have a clear understanding of how this doctrine affects each of us individually. We know, as Paul and the other inspired men of God have known throughout recorded history that **all men and women who have lived upon the earth will be resurrected**. "For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15 : 22.) But we recognise, as all thinking people do, that some will arise to a greater joy and happiness than others, and that some will never attain the glory that has been prepared by our Heavenly Father for the righteous who endure to the end.

We know that the resurrection is the reunion of the eternal spirit of man with his body after his death, and that this union is a permanent one. Never again will the two be separated, but together they will grow and progress in knowledge and understanding of the things of God. Moreover, this resurrected body will be composed of exactly the same fundamental particles that organized our bodies here. That matter is eternal and cannot be created or destroyed is a basic law of science, and therefore the statement of Joseph F. Smith that "The elements which compose this temporal body will not perish, will not cease to exist, but in the day of resurrection these elements will come together again, bone to bone, and flesh to flesh" only further indicates that the ways of God are in complete accordance with the established laws of the universe which we understand. This renewed body will still have the same image and likeness as the one we now possess, but there will be a fundamental and important difference: it will be activated by spirit rather than blood. The blood of man will have served its function then and in order for our progression to continue, it must be replaced by a more perfect agent, for as Brigham Young said, "flesh and blood cannot inherit the kingdom of God."

But one of the most important Latter-day Saint concepts of the resurrection is that of the permanence of the marriage covenant beyond the grave for those who enter into it through the power of the priesthood in sacred temple ordinances.

Usually people only fear those things which they do not understand; and it is clear that the Lord has revealed a great deal to us concerning the things which follow mortal death. We do not face an unknown. There may still be many aspects of the atonement and resurrection of Christ, however, which we do not thoroughly comprehend, but we do know without a doubt that Christ did come forth from the tomb on the third day, breaking the bands of death for ever, and granting unto all of us life eternal.

Each good member of this Church, therefore, can proclaim to the world, as Job did, "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God. (Job 19 : 25-26.)

Martin C. Nalder

# CHILDREN'S PAGE



by Ida Mockli

**W**hen March is here, we always think about hats blowing off and newspapers and kites flying about. I've decided therefore to tell you a story about Willie Wind. Then we can find out just how he feels about all these things which happen in March.

Willie had been out all night playing. He had scattered all over the town leaves, papers and anything else that was lying about. Now Willie was under a lilac bush fast asleep. Mrs. Smith had looked out of her window that morning and was very annoyed because the wind had blown the leaves all over her front porch and lawn. She had taken her broom and swept the porch and the walk so that it was all nice and clean. Then she took the rake and scraped up the leaves that were scattered over the lawn. They were now in nice little piles and that night Johnny was going to gather them in his little red wagon and use them for a bonfire.

Just then Willie woke up and guess what he did. With two big puffs he scattered the leaves all over the lawn again. Of course, Mrs. Smith was very unhappy, and she said, "That Willie Wind is nothing but a big nuisance!"

Willie went on down the street and passed a man reading his paper and rocking in the sun. "Puff!" went Willie, and the paper flew through the air, caught on the hedge and was badly torn.

"Drat it!" shouted the old man as he picked up the paper. "That pesky wind! How can a man read a news-

paper torn like this?"

Further down the street, Willie came to a man in a black dress suit and a tall black hat. He only had to give a very small puff and off went the man's hat and began rolling down the street with the man scurrying after it.

When Willie passed a queue of girls waiting for the bus, he blew and made them try to hold their hats and their skirts down at the same time. Willie usually had to laugh at the expressions that were in the people's faces as he passed them by and caused them trouble.

But Willie really didn't want to make people miserable, and one day he met an old farmer who changed his entire life. Willie had always felt that nobody liked him and that people did nothing but complain about him. The farmer explained that it was because he did such mean things and showed him some things he could do that would make people happy and would make them like Willie.

As they walked along together one day, they passed a windmill, and the farmer told him about the cows that did not have any water to drink because the windmill wasn't turning. So Willie immediately began to blow on the windmill, and as it started to turn, the water filled the trough. The cow moped a thanks to Willie for his kindness. This made Willie feel good inside. Then he heard a lovely little girl speaking to her brother. This is what she said: "Jimmy, the wind has come. We can sail our boats on the pond."



But Jimmy had another idea. He held a big blue kite. He untangled the string, then went running down the path as the big, blue kite climbed higher and higher. The children laughed and were very happy. The cattle were also content because they had water to drink.

Willie was happier than he had ever been before because he was making someone happy. And he decided to stay close to the farmer who had taught him to be happy by making others happy.

Now that March is here, and this is Willie's special month, when we play in

the nice, cool wind, fly our kites, or sail our boats, let's remember to thank Willie Wind for his many kindnesses to us. He will appreciate it.

\* \* \*

Alexander made a kite

To sail in flying weather.

His sister, Fanny, made the tail  
Of bows all tied together.

"It's beautiful!" the children cried.

Outside it was real breezy.

"Come on, let's show the whole wide  
world

That flying kites is easy!"

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## A REASONABLE RELIGION

—continued from page 61

all its joys and sorrows is one of the provisions made in God's plan for the advancement of His children through individual effort.

We further believe that the whole man is only possible when the physical, spiritual and mental elements function in complete harmony. Thus, while religious observance takes care of man's spiritual nature, our religion advocates a high standard of education as a means of gaining an intellectual appreciation of the truths we teach. It also makes its contribution to man's physical welfare with such things as encouragement of industry, an excellent code of health, and united efforts to assist in providing for the needy. Even when they question the aims, few critics today question the good influence on personality of the effects of an actively good life. The growth of the new science of psychology clothes religious observance and activity with something of the respectability of reasonableness. Henry C. Link in **The Return to Religion** records that his advice to the psychologically out-of-sorts has been to recover inner harmony and balance through religious activity, and that those concerned have met with excellent results. There is nothing unreasonable now, it seems, in a practical and practising religion—as this one is.

There are many other concepts of the Latter-day Saint philosophy which could similarly be demonstrated as

answering the demands of human reason, but the general principle will be apparent. Our religion can supply us with the solutions of the many problems which arise in our lives. This does not mean that we can answer any question immediately by reference to, for example, an all-embracing questionnaire. Rather, as we comprehend the Gospel better, more light comes and more questions are answered. We cannot yet comprehend all God's works or understand in full the reasons behind some of His actions, nor shall we ever be able to by human reasoning power alone. But earthly experience teaches us that our reasoning powers are capable of almost limitless development. We realise too that the workings of some great human minds are incomprehensible to the majority. It has been said, for example, that only a handful of people understand Einstein's Theory of Relativity. Postulate then a God who allies supreme wisdom to complete knowledge of all things. Will there not be some aspects of His activities and laws which are not understood by men? We too, however, if we are willing to follow the path He has trod, can one day know and understand as He does. And if we ever do, looking back, the workings of human minds unaided by faith, prayer and righteous living will then appear a lamentably weak criterion by which to evaluate some of God's more glorious designs, manifestations of which now perplex our human understandings.

# SHINING SHEFFIELD

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by Elder John Knight

**I**n the heart of England's steel producing centres lie the cities which form the Sheffield District: Chesterfield, Doncaster, Barnsley, Rotherham, and Sheffield. Although it is the smallest district in area in the British Mission, the spirit and enthusiasm of the Latter-day Saints in these cities proves they will not be left behind in anything.

The city of Sheffield itself has had elders labouring in it for more than 100 years and has an enviable record. Orson Pratt in his writings mentions letters from elders who were labouring in Sheffield in 1850, but the actual missionary register only lists missionaries since 1900. It has a chapel, one of the finest in the mission, which was built just prior to the war. Within its walls, there have been as many as 400 Saints to a district conference.

Throughout 1950, the branches in Sheffield District carried out a programme of recreation and social and cultural development. They realised that the Gospel of Jesus Christ concerns a man not only on Sunday but on every day of the week, and that it is necessary to provide clean, wholesome activities for young and old alike when they are not available through other sources.

Leading 1950 off to a good start, the M.I.A., supervised by Sister Wendy Card, Elder Vernon Jensen, and Elder Thomas Brammer, held its annual Green and Gold Ball on January 18th. Queen of the ball was Joan Adams of Sheffield. A tango competition which was held was won by two couples: Rita Hardy and Raymond Walker, and Arvilla Smith and Arthur Shelton.

Early in February, the hearts of the

young men of the district (and probably the young women too, if the truth were known) turned to thoughts of cupid, hearts and love, and so a Valentine Ball was held in the Sheffield amusement hall. Master of ceremonies for the affair was Brother Harry Harrison, who specialises in old-time dancing and kept everybody "on their toes" and out of breath.

District conference, held in April, brought President Richards to Sheffield for the first time. He was accompanied by President M. Russell Ballard and six missionaries of the Czechoslovakian Mission who sang "Come, Come Ye Saints" in the Czech language and later spoke in English.

Summer came and branches hoped to move their parties outdoors, but rain continued to interrupt a good many of them. In July, the district Sports Day was held entirely indoors because of bad weather. Nothing, however, spoiled the enthusiasm of scores of members who gathered together to join in the sports and cultural arts competitions. Sheffield Branch won the sports events and, because they accumulated the most points, became the first holder of the M.I.A. shield trophy. Barnsley won the arts competition but came in second in the day's activities.

Rain continued to keep parties indoors even after that. A Barnsley Primary and Sunday School party was held in the chapel because rain threatened it, but the children had lots of fun anyway and enjoyed plenty to eat. Another fine Sunday School excursion was held at Bridlington during the summer months.

Doncaster Branch, a very spirited and

—continued on page 80



Left to right, beginning at the top:

The Barnsley Sunday School, Doncaster M.I.A. on their visit to Conisburo Castle.

Second row: Barnsley Sunday School party in August; Brother and Sister Harry Smith, of Sheffield, who celebrated their Golden Wedding anniversary last year.

Bottom row: Doncaster Branch Trail—builder class in Primary; Group of Homebuilders dressed in Irish, Welsh and Scotch costumes for the Doncaster Branch Primary Show.

# BRITISH MISSION

## arrivals and assignments

The following missionaries have arrived in the British Mission:

	<i>Name</i>	<i>Home</i>	<i>Assignment</i>
January 26th			
Elder	LaGrande King Anderson	Wales, Utah	Manchester
Elder	Stephen Hale Anderson	LaGrande, Oregon	Norwich
Elder	Warren Junior Ashton	Malad, Idaho	Manchester
Elder	Reed Darrell Berntson	Logan, Utah	London
Elder	Joseph West Brewer, Jr.	Ogden, Utah	London
Elder	Jess Willis Bromley	American Fork, Utah	London
Elder	John Castleton Bryner	Salt Lake City, Utah	London
Elder	Kenneth Eph Coomes	Salt Lake City, Utah	Nottingham
Sister	Marilyn Davis	Santaquin, Utah	Scottish
Elder	George Harry Earl	Salt Lake City, Utah	Manchester
Elder	Cleworth Lamoine Eckersley	Salt Lake City, Utah	Bristol
Elder	Paul Eugene Empey	Idaho Falls, Idaho	Manchester
Elder	Wayne Cannon Evans	Salt Lake City, Utah	Welsh
Elder	James Harry Hayes	Bountiful, Utah	Hull
Elder	Blain C. Holman	Sugar City, Idaho	Welsh
Elder	Richard French Jones, Jr.	Ogden, Utah	Bristol
Elder	Farrell Wayne Kimball	Sacramento, California	Bristol
Elder	William Wallace Leatham	Salt Lake City, Utah	Birmingham
Elder	Wayne Ashton Lloyd	Salt Lake City, Utah	Liverpool
Elder	Stephen Hunter Love	Salt Lake City, Utah	Hull
Elder	Jasper Byron Puffer	Los Angeles, California	Scottish
Elder	Joseph Douglas McDonald	Murray, Utah	Liverpool
Elder	Jed K. McGregor	Beaver, Utah	Liverpool
Elder	Oliver Don Ostler	Salt Lake City, Utah	Liverpool
Elder	Trulan Van Rockwood	Salt Lake City, Utah	Liverpool
Elder	Lincoln Boam Sorensen	Salt Lake City, Utah	Nottingham
Elder	Gordon Siddoway Thatcher	Sugar City, Idaho	Liverpool
Elder	James Brooks Wasden	Claremont, California	London
January 30th			
Elder	Kenneth Reid Lloyd	Salt Lake City, Utah	Birmingham
Elder	Robert Kendall Peel	Pomona, California	Birmingham
Elder	Ramon H. Townsend	Murray, Utah	London
Elder	Reed Sanders Walker	Murray, Utah	London
February 13th			
Elder	Arthur Gaines Bliss	Denver, Colorado	Newcastle
Elder	Golden Leslie Cahoon	Leavitt, Alberta, Canada	Welsh
Elder	Douglas Edwin Clark	Lethbridge, Alberta, Canada	Scottish
Elder	Blair Cole	Meridian, Idaho	Newcastle
Elder	Delbert Lievesley Gough	Raymond, Alberta, Canada	Newcastle
Elder	Eugene Hilton	Oakland, California	Scottish
Sister	Patricia Ruth Hilton	Oakland, California	Birmingham
Sister	Ruth Naomi Savage Hilton	Oakland, California	Scottish

<i>Name</i>	<i>Home</i>	<i>Assignment</i>
Elder Marlin Hugh Imes	Ogden, Utah	Manchester
Elder Milo LeGrand Rowan, Jr.	Ririe, Idaho	Scottish
Elder Glen Eldon Saunders	Ogden, Utah	Bristol
Sister Joyce Ruth Swan	Cardston, Alberta, Canada	Birmingham

## appointments and transfers

The following district transfers of missionaries have recently occurred:

<i>Name</i>	<i>To</i>	<i>From</i>	<i>Date</i>
Elder Reid L. Harper	London Office	Manchester	January 29th
Elder Robert D. Hatch	Norwich	London	January 29th
Elder Darrell F. Smith	Birmingham	Scottish	January 31st
Elder Howard L. Rogers	London	Norwich	February 2nd
Sister Lyndon Eakett	Bristol	Manchester	February 5th
Sister Rose C. Halling	Irish	Manchester	February 5th
Sister Rita Miller	Birmingham	Irish	February 5th
Sister Bernice Bullock	Hull	Bristol	February 5th
Sister Barbara Jarman	Hull	Birmingham	February 5th
Elder Richard L. Wright	Scottish	Birmingham	February 5th
Elder and Sister Jonathan Gibby	Newcastle	Birmingham	February 9th

## releases

<i>Name</i>	<i>Districts</i>
February 8th	
Sister Virginia Booth	London, Birmingham, Welsh, Scottish
Sister Essie Wright	French Mission, Nottingham, Scottish
February 17th	
Elder James C. Hamilton	Liverpool
	* District President

## personals

### BAPTISMS

<i>BIRMINGHAM DISTRICT</i>	<i>Baptised by</i>	<i>Confirmed by</i>
January 27th		
Edward Lawton Jones of Birmingham	Elder T. Shepherd	Elder J. Gibby
Winifred Jones of Birmingham	Elder K. L. Hatch	Elder R. L. Wright
Lawton Jones of Birmingham	Elder K. L. Hatch	Bro. W. S. Yates
Emily Kathleen Jones of Birmingham	Elder K. L. Hatch	Elder D. R. Stephens
Myfanwy Jones of Birmingham	Elder T. Shepherd	Elder D. F. Darley
Stanley T. Jones of Birmingham	Elder T. Shepherd	Elder E. W. Hunter

February 4th		
Mary Ann Piper of Kidderminster	Elder G. L. Holland	Elder C. R. Oniones

### BRISTOL DISTRICT

January 21st		
Philip Terence G. Reed of Bristol	Elder R. L. Wolz	Bro. C. J. Brodie
Rae Madeleine B. Middleton of Bristol	Elder E. C. Cahoon	Elder B. H. Dunn

	<i>Baptised by</i>	<i>Confirmed by</i>
February 4th David Clary Mason of Cheltenham	Elder H. P. McEwan	Bro. F. Betteridge
<b>HULL DISTRICT</b>		
January 14th Charles W. F. Hirst of York	Elder R. P. Romney	Elder R. P. Romney
Madge Hirst of York	Elder E. D. Roberts	Elder E. D. Roberts
Daphne Teresa Deighton of York	Elder H. E. Coltrin	Elder R. S. Archibald
Annie Jarvis of York	Elder R. P. Romney	Elder H. E. Coltrin
Herbert L. Jarvis of York	Elder H. E. Coltrin	Elder R. J. Smith
January 27th Jean Walters of Hull	Elder E. D. Roberts	Elder E. D. Roberts
February 17th Mary Elizabeth Hopkin of Hull	Elder E. D. Roberts	Elder E. D. Roberts
<b>IRISH DISTRICT</b>		
January 27th Thomas Victor Weir of Portadown	Elder G. Reeder	Elder J. B. Hill
<b>LEEDS DISTRICT</b>		
January 27th Edna Alice J. Wadsworth of Halifax	Elder D. Luddington	Elder D. D. Lee
Roy Simon of Halifax	Elder F. E. Jacobsen	Elder E. E. Edwards
Clifford Wadsworth of Halifax	Elder F. E. Jacobsen	Elder D. Lee
Michael Wadsworth of Halifax	Elder D. Luddington	Elder E. E. Edwards
David Wadsworth of Halifax	Elder D. Luddington	Elder R. W. Smith
Ruby Bradley of Halifax	Elder F. E. Jacobsen	Elder R. W. Smith
Joy Stafford of Halifax	Elder F. E. Jacobsen	Elder E. S. Jones
<b>LIVERPOOL DISTRICT</b>		
January 28th Francis Jackson of Accrington	Elder J. Hamilton	Elder W. M. Murray
Ida Rawstron Jackson of Accrington	Elder J. Hamilton	Elder R. M. Haynie
Anthony Denney of Nelson	Elder D. S. Smith	Elder E. K. Albrand
Paul Slater of Nelson	Elder D. S. Smith	Elder E. R. Griffin
Carol Sandra Wallace of Accrington	Bro. W. Wallace	Elder T. Shepherd
February 11th Kathleen H. Parkinson of Preston	Elder D. Bradshaw	Elder J. M. Taylor
Kathleen I. Parkinson of Preston	Elder D. Bradshaw	Elder D. H. Bradshaw
Constance Parkinson of Preston	Elder D. Bradshaw	Bro. H. Corless
<b>LONDON DISTRICT</b>		
January 27th Dorothy Isaacs Clark of Catford	Elder J. K. Lawrence	Elder H. Wilkinson
Ronald James Clark of Catford	Elder J. K. Lawrence	Elder E. Morrell
John Anthony Clark of Catford	Elder J. K. Lawrence	Elder M. Fowers
Frank Clark of Catford	Elder J. K. Lawrence	Elder J. E. Ashton
<b>MANCHESTER DISTRICT</b>		
February 16th Freida Joan Whittaker of Stockport	Elder G. Brantzeg	Elder J. A. Green
Gladys Mary R. Smith of Ashton	Elder J. C. Smith	Elder J. C. Smith
Ernest Booth of Ashton	Elder R. L. Dewsnup	Elder R. L. Dewsnup
Ernest Brian Booth of Ashton	Elder J. C. Smith	Elder J. C. Smith
Elizabeth E. H. Booth of Ashton	Elder R. L. Dewsnup	Elder R. L. Dewsnup
Joyce Eileen Booth of Ashton	Elder G. W. Vance	Elder J. C. Smith
Barbara Booth of Stockport	Elder G. W. Vance	Bro. C. Wood.

## NEWCASTLE DISTRICT

*Baptised by**Confirmed by*

January 17th

Mary Ellen Rourke of Darlington	Elder B. K. Storey	Elder J. D. Bench
Stanley J. Hawksfield of W. Hartlepool	Elder E. A. Grigor	Elder D. K. Morgan
Mary E. Hawksfield of W. Hartlepool	Elder D. K. Morgan	Elder N. Montgomery
Yvonne May Richmond of S. Shields	Elder N. Montgomery	Elder R. L. Hunsaker
Alvare McDonald Jackson of S. Shields	Elder J. R. Newbold	Elder J. K. Seastrand

February 6th

Elizabeth Rodgers of W. Hartlepool	Elder W. Crandall	Elder D. K. Morgan
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## NORWICH DISTRICT

January 20th

Kathleen L. Ellington of Norwich	Elder R. N. Ord	Elder H. L. Rogers
Charles J. R. J. Gunton of Norwich	Elder W. Palfreyman	Elder D. L. Crane
Norah Emery Gunton of Norwich	Elder W. Palfreyman	Elder W. Palfreyman

January 21st

Phoebe Violet Thrower of Norwich	Elder R. N. Ord	Elder H. L. Rogers
Martin Walter Thrower of Norwich	Elder R. N. Ord	Elder D. L. Crane
John Herbert Simpson of Norwich	Elder R. N. Ord	Elder W. Palfreyman

January 25th

Gazely John Walpole of Norwich	Elder W. Palfreyman	Elder D. K. Morgan
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February 3rd

Frank Shone of Norwich	Elder R. N. Ord	Elder W. Palfreyman
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February 4th

Raymond Joseph C. Attwell of Ipswich	Elder J. C. Bennett	Elder J. C. Bennett
Sylvia Lillian B. Attwell of Ipswich	Elder C. R. Oniones	Elder R. D. Hatch

February 10th

Ruth Tomlinson Seager of Norwich	Elder R. N. Ord	Elder S. C. Mann
Gerald Alfred Seager of Norwich	Elder R. N. Ord	Elder R. D. Hatch

## NOTTINGHAM DISTRICT

January 27th

Mary Varnava Draper of Nottingham	Elder J. Seastrand	Elder H. Dransfield
Frederick W. Draper of Nottingham	Elder J. Seastrand	Elder F. L. Barfuss
William Henry Kiddy of Nottingham	Elder R. J. Allan	Elder J. Cordingley
Muriel O. M. Cuthbert of Nottingham	Elder J. Cordingley	Elder H. Christensen
Derek Alfred Cuthbert of Nottingham	Elder J. Cordingley	Elder J. M. Taylor

February 14th

Muriel V. Dallaway of Nottingham	Elder L. P. Oldham	Elder L. P. Oldham
Derrick Aubrey Slack of Nottingham	Elder L. P. Oldham	Elder L. P. Oldham
John Leslie Harrison of Derby	Elder L. R. Huff	Bro. J. A. Fletcher
Mary Eilene Holland of Derby	Elder L. R. Huff	Elder L. R. Huff
Olive May Harrison of Derby	Elder L. R. Huff	Bro. J. A. Fletcher

## SHEFFIELD DISTRICT

January 20th

Arthur Henry Bell of Sheffield	Elder J. J. Rose	Elder R. Thurston
Elsie May Dunks Bell of Sheffield	Elder J. J. Rose	Elder S. Schofield
Doris M. W. Shaw of Sheffield	Elder C. N. Pierson	Elder J. R. Hulme
Jessie S. B. Newton of Sheffield	Elder C. N. Pierson	Elder J. L. Knight
Brenda Patricia Beever of Sheffield	Elder C. N. Pierson	Elder G. Condie

## WELSH DISTRICT

January 29th

Katherine K. Stone of Pontypool	Elder K. Ransom	Elder D. K. Whatcott
Rose Emily Doidge of Cardiff	Elder H. P. Hancock	Elder R. M. Wilcox
Percy Reginald Doidge of Cardiff	Elder V. E. Jackson	Elder F. D. Williams
Evan E. Edwards of Cardiff	Elder V. E. Jackson	Elder H. P. Hancock
William Maldwyn Jones of Cardiff	Elder H. P. Hancock	Elder W. D. Koplin

## THE DEATH OF A TREE

—continued from page 65

found himself in a large crowd before the judgment hall of Pontius Pilate, listening to Pilate's question, "What shall I do then with Jesus of Nazareth, whom you call the King of the Jews?"

There was a deafening roar from the people. "Crucify him!" Crucify him!"

But no one heard David's agonised plea, "Not on my tree. Please, not on my tree!"

When they brought out the cross, no one needed to tell him that it had recently been hewn from his tree. He knew it within himself. He fought like a madman to reach it and to stop them from using it, but he only succeeded in being struck forcibly in the mouth by the fist of a Roman soldier. He followed the procession to Calvary, heard them drive the nails in the wrists and feet of the man, and watched them raise the cross to an upright position. He heard the weeping of the women around him, and yet it all still seemed like a dream.

It wasn't until he heard Jesus speak His last words, "It is finished," and watched His body fall limp, that he finally realised that this was a dream from which he would never awaken.

When David walked back into his grandfather's room, his face was white, his shoulders were stooped, and his feet dragged heavily as he walked. He spoke only one word, but he repeated it over and over again. Why? Why? Why?

His grandfather could not answer him.

★ ★ ★

The long days which followed tended to separate David and his grandfather more than ever before. David spent all of his free time in Jerusalem, and although his grandfather knew he was there seeking a reason for the recent events in his life, he was never able to determine how his grandson was going about it or what he was doing. They seldom spoke much anymore, and they never had their usual evening dis-

cussions. There seemed to be a barrier between them—a barrier which had not been knowingly erected by either of them, but which existed nevertheless. The old man had plenty of time to think about it, and he decided that perhaps somehow he and the tree represented the past to his grandson at a time when the past hurt, the present was uncertain, and the future was meaningless. If David could only find something in life to explain the events of the past and give meaning to the future . . .

The old man waited and watched . . . and prayed.

Then one night, about three weeks after the crucifixion of Jesus, David came into the darkened room he shared with his grandfather a little earlier than usual, and blowing out the candle which had been left burning for him, went right to bed. But he didn't sleep, and his grandfather, who was also awake, could hear him restlessly tossing and turning on his bed.

Finally the old man said, "Is there anything wrong, my son?"

The movement stopped, and there was a complete silence for a moment. Then David answered slowly and quietly, "I have been trying to find out about this Jesus of Nazareth who died on my tree." He was quiet again for a moment, then continued. "As far as I can determine, he was a kind man who healed the sick and afflicted, and loved everyone. He had committed no crime that necessitated His death. He seems to have been everything fine and good that a man should be."

"And you are still wondering why, are you not?" the old man asked.

"Yes," David replied so quietly that it was almost a whisper.

The old man offered a silent prayer before he spoke again. Then he began.

"The world in which we live, my son, always tries to destroy anything good or kind or praiseworthy. I realise that it does not make sense to you and me, but nevertheless, an ugly thing will be left alone, while something beautiful



will be destroyed whenever it is possible. It is strange that many want beauty in the world, but they will do everything they can do to drive it out. Instead of nurturing it when they find it, they treat it as an enemy, and war against it until they think they have won. But they never do. They might believe they have, but they are wrong. Beauty always wins, and yet, there are very few to help her, so that when she does rise triumphant out of her supposed ruin, there are seldom any left to greet her reappearance. People are too easily convinced that wrong can be right if the majority accept it and it overcomes opposition. But they are mistaken. Beauty and truth will always stand supreme because they are of God."

Neither spoke again. Both had sleepless nights.

As Pentecost approached, the old man felt that he would like to go to the Temple of his God and give a free-will offering. He and David left early in the morning to avoid the heat of the day, and the only words which David spoke as they walked slowly along the dusty road were, "When we come back, I am going to pull up the stump of my tree. It's useless now."

They had just purchased their offering in the courtyard of the temple when they noticed a great many people rushing towards a large group congregated nearby. The old man and his grandson walked over and joined them, standing cautiously on the outskirts of the crowd. There were armed Roman soldiers standing nearby. Pentecost was almost as bad as the Passover for riots, and the old man did not want to become involved if that was the purpose of the gathering. David looked around. There were Romans, Jews, Medes, Cretians, Arabians and many other nationalities listening as if they could comprehend the words which were being spoken by a tall, broad-shouldered man. As David turned to listen, he heard, "This Jesus hath God raised up, whereof we all are witnesses." He spoke with a loud, pene-

trating voice as he indicated the other men with him. "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

The words caused a stir in the crowd. The old man turned to speak to David, but his grandson was already pushing through the human barricade towards the speaker. His grandfather watched him for a moment, then turned to find some place to sit until he came back.

The sun had gone down, and the old man was sitting and enjoying the cool of the evening when his grandson returned. If he had been silent for the past month, he more than made up for it during the walk home. His grandfather just listened. He knew that David's mind was so full of ideas that he had to express them orally in order to make sense out of them.

"Grandfather, they looked me straight in the eyes and told me Jesus of Nazareth was not dead, and I believed them. I couldn't help it." He spoke as if he was just as surprised as anyone at his acceptance, and asked, "Do you believe it?"

"I don't know, my son," the old man replied. "But that is not important. The important thing is that you do, and it has changed your point of view so that what was hideous and ugly has become beautiful."

"But there's still a lot I don't understand," David continued. "I must talk to those men again. They tried to explain all about it to me. They said that this was the atonement for the sins of the world which has been told of throughout our history by the prophets of God. They said that death had been overcome and that through Jesus Christ we would all come forth from the grave into the Kingdom of our Father—if we live worthily, of course."

"Perhaps that is true, my son," the old man said. "I hope for your sake it is. But today you have at least discovered a truth that is very important:

If something is genuinely beautiful or really true it will **always** remain that way. We may think it has become ugly or false, but it is only our perspective that has changed."

The two walked along without speaking until David said in an unusually intense voice, "**He was the Messiah**, Grandfather. I know it. It's strange how different that makes me feel."

David's hand went under the old man's arm as they left the road and started towards the house. There was a gentleness in his touch that was always there, but it seemed to his grandfather that there was a strength in it now which he had not felt before. Then suddenly the boy stopped, removed his hand quickly, and walked over to the stump of his tree. His grandfather

followed.

Growing from the stump of his tree was a young shoot.

"Even that didn't die completely," David said quietly, smiling at his grandfather. "It only seemed to."

He stood in silence for a moment before continuing, "I'm glad they used my tree instead of Isaac's," he said. "Somehow it seems more appropriate that a new future should be built on an old and beloved and respected past."

The old man put his hand on his grandson's shoulder and smiled, but there were tears of happiness in his eyes.

Then he turned and went into the house to kneel in prayer and thank his God.

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**IT IS FINISHED** —continued from page 50  
the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee. There shall ye see him as he said unto you."

And they went out quickly and fled from the sepulchre. But Mary stood without at the sepulchre weeping. And as she wept . . . (she) saw Jesus standing, and knew not that it was Jesus.

Jesus saith unto her, "Woman, why weepest thou? Whom seekest thou?"

She, supposing him to be the gar-

dener, saith unto him, "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away."

Jesus saith unto her, "Mary."

She turned herself and saith unto him, "Rabboni" — which is to say, "Master,"

Jesus saith unto her, "Touch me not, for I am not yet ascended to my Father. But go to my brethren, and say unto them I ascend unto my Father, and your Father, and to my God, and your God."

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## SHINING SHEFFIELD

—continued from page 72

efficient group, had an extremely successful year. During the spring, a trip to historic Conisburo Castle was made by the M.I.A. Everyone present enjoyed exploring the ruins of this castle which was made famous by Oliver Cromwell. On August Bank Holiday, the Doncaster Sunday School spent a very enjoyable day at Cleethorpe, and in September, the Primary presented a programme of the dances of England, Ireland, Scotland and Wales. Only two of the 20 girls who participated were members of the Church, but they all enthusiastically worked to make the show a success. It was presented at a district Union Meeting held in Sheffield.

In December, Brother and Sister Harry Smith of Sheffield celebrated their golden wedding anniversary. They were honoured at a tea held in Sheffield chapel. They were married December 3rd, 1900, at Pitsmoor Church in Sheffield. Brother Smith had met some elders who had lived in the same rooms as he, and after their marriage, the couple invited some elders to their home. In 1910 they were baptised.

The year went all too quickly, but the Sheffield District accomplished a great deal both in spiritual and recreational things. Not content to look back on the happy experiences of the past, however, we are now looking forward to even greater activity and participation during 1951.

## THE THINGS I READ

### about Christianity

“It is wrong to say that Christianity has been tried and failed. Christianity has been found difficult and has not been tried.”  
—G. K. Chesterton.

“The doctrine of the Kingdom of Heaven, which was the main teaching of Jesus, is certainly one of the most revolutionary doctrines that ever stunned and changed human thought . . . For the doctrine of the Kingdom of Heaven, as Jesus seems to have preached it, was no less than a bold and uncompromising demand for a complete change and cleansing of the life of our struggling soul, an utter cleansing, without and within.”

—H. G. Wells, *A Short History of the World*.

“Christianity had an unique advantage over all its competitors, including even Judaism, in having an historic Person or Founder, whose Person was greater than His teachings . . . No other religion could ‘placard’ a real Being in flesh and blood who had lived so near to God and brought men into such intimate soul satisfying union with the Father . . . The Mystery Religions could offer only myths.”

—D. S. Angus, *The Mystery Religions and Christianity*.

I suppose you sympathise with Adam in his sorrow at the death of Abel when Cain killed him; and you feel the joy of the father of the prodigal son at his return.

You appreciate Isaac’s chagrin at his wife’s deceit when he gave Jacob the birthright blessing instead of Esau.

Do you not realise then God’s infinite love when on losing one son through rebellion, He gave another to propitiate the evil the former caused?  
—Source unknown.

It occurs to no one that to admit a greatness not commensurable with the standard of right and wrong is merely to admit one’s own nothingness and immeasurable meanness.

For us, with the standard of good and evil given us by Christ, no human actions are incommensurable. And there is no greatness there where simplicity, goodness, and truth be absent.

Leo Tolstoy, *War and Peace*.

(Comment on Napoleon)

# THE AWAKENING

I passed a lonely graveyard yesterday,  
And paused to think of those who lay  
Beneath the grassy earth. Once deep  
In love with life, but now asleep.  
Here were the loved ones dear to man  
In graves as far as the eye could scan—  
I thought of the hearts that had ached in pain  
When the Destroyer rejoiced at death's refrain.

I knew the query of each earthly soul—  
“When life is done, is death our goal?  
After the tears existence affords  
Will a flower-decked grave be our reward?”  
As I pondered this with a troubled mind  
And the fate that must befall mankind,  
I paused in remembrance, and suddenly thought  
Of the resurrection that Christ had brought.

With a calm in my thoughtful heart I knew  
That the words the Angel had spoken were true,  
When he at the tomb to the women said,  
“Why seek ye the living among the dead?”  
As I gazed at the flowered graves once more,  
Each seemed to harbour an open door,  
And the bodies within were just as free  
And as much alive as you or me!

—Enid Critchfield.